

gods are loose; the sages cleanse those
thousand
(streams); pour wealth upon us,
IXDTT, from
heaven; thou art the precursor of
abundant riches.

30. As the rays of the days of the sun are
let
loose (so are the streams of the *Soma*): a
prudent
king does not abandon his friend; as a son
perse-
vering in pious acts (wins) his father's
(safety),
do thou pour upon this people immunity
from
defeat.

31. 'Thy exhilarating streams are let loose
when vargasvn.
thou passest purified through the woollen
fleece;
Pavamdna, thou flowest to the supporting
(milk)
of the kine, as soon as generated thou
fillest the
sun with thy radiance.

32. (The *Soma*) cries repeatedly upon the
path
of the sacrifice; thou shinest (being) the
abode of
immortality; possessing exhilaration thou
flowest
for INDBA, sending forth thy voice with the
praises
of the sages.

32. SOITA, who art celestial, well-winged,
thou
lookest down from heaven,² pouring
forth thy
streams by the pious rite at the sacrifice;
IXBC,
enter into the pitcher the receptacle of the
Soma ;
crying aloud approach the sun's rays.

33. ⁵The bearer (of the oblation) utters the
three

i SamaYeda, L6. 1. 5. 2.

* Sayaiia takes *ova chaJaki* as imperative.

³ Verses 34 to 36 occur Sama Yeda, II. 2, 2. 10; Terse 34
also

f*t£. L 6. 1. 4. 3.